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osition in the whole theory of conscience, which may not be traced back to these two spring-heads of ethical truth. And even these two are simply the negative and positive poles of the one great moral principle, Whatsoever ye would that others should do to you, do ye even so to them. This is the one uniform and often repeated and exemplified morality of the Bible. All human examples, indeed, are imperfect. But there is one perfect and sublime exemplification of this axiomatic principle of moral science, which we might say it was the chief object of the Bible to set forth. It is touchingly expressed in the following sentence: "Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins." This will for ever be the wonder of wonders in the grandeur of goodwill at least to the family of man. The book that contains the absolute theory of moral obligation, and the only unexceptionable example of disinterested benevolence, is in this respect worthy of God, and can only come from men who are the spokesmen of God.

Three other important characteristics, bearing upon this point, will be treated in a second article.

THE REVISED PSALTER.

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I.

The object of this paper is simply to call attention to a few of the more important changes made by the Revisers in the Book of Psalms. I understand that I am at liberty to express approval or disapproval of these changes, as I may think best. I cannot feel at liberty, however, to be out of sympathy with the undertaking to improve our English Bible. I cannot look upon the company of noble men who have been engaged in it, otherwise than with the highest gratitude and respect. No other Christian scholars of this generation, I believe, were better fitted for the task. None would have accomplished it more successfully, or to the greater satisfaction of the Christian public. I am inclined, in fact, for one, to accept the work they have given us as, on the whole, the very best that was possible at this time and under these circumstances. What was ideal was not striven for, but only what was practicable. In some respects the result is a disappointment; it could not well be otherwise. In general, it is a source of peculiar gratification and encouragement.

If, in some rare cases, accordingly, I venture to dissent from conclusions reached, it is in no spirit of captiousness. It is simply as an outsider who may be assumed to be ignorant of many of the reasons which influenced this body of men in what they have done or left undone. Nor do I forget that, in such instances of dissent, I may be merely giving my vote with an actual majority of the Revisers themselves (see preface to the Old Testament, p. ix). It should not be overlooked, in fact, by any one, that the marginal notes form a constituent, and by no means an unessential, part of the Revision. They stand but a single step removed from the text, and, like some of their honored predecessors in the Bible of 1611, not a few of them merely await the more general invitation which, after a time, is sure to come, to take their more appropriate place within it.

The revised Psalter is certainly a great improvement on that of two hundred and seventy-four years ago. One who reads the two side by side will be surprised to discover how many really important changes have been made. One who reads the Revision by itself, while noticing, possibly, no great difference in sound or sense, will still wonder at the ease with which he comprehends some hitherto beclouded texts, and, here and there, will be at once startled and charmed by the new light that bursts upon him from quite unexpected places. Only a very small proportion of the more than two hundred instances I had marked, where changes worthy of special note have been made, can be here reviewed. Where exception is taken to changes made or not made, it will be uniformly indicated in a foot-note.

Psalm II., 12.—The rendering "For his wrath will soon be kindled" (RV.) is to be preferred to "When his wrath is kindled but a little" (AV.), especially for grammatical reasons. The Hebrew word in consideration, when standing by itself in the Bible, is commonly made to refer to time and not to quantity (cf. Isa. XXVI., 20). The statement of Lange's *Bibelwerk*, *in loco*, that it does not have the meaning of "soon," in hypothetical connections, is false. Cf. Ps. LXXXI., 14; Job XXXII., 22. Are we to understand that the Revisers, in leaving out the capitals with "he" and "his," meant to indicate that, in their opinion, the Son, and not Jehovah, is referred to in this language?¹

¹ In Ps. II., 1, the marginal rendering appears to me to be much nearer the original than is the text: "Why do the nations tumultuously assemble, And the peoples meditate a vain thing?" The Revisers, moreover, by rendering the word *regesh* "throng" in Ps. IV., 14 (cf. also lxiv., 2; Dan. vi., 11, 15), offer a justification for the margin here, while the AV. translates *haghah* by "meditate" in Ps. I., as frequently, and never anywhere else by "imagine," except in Ps. xxxviii., 12, where also the Revisers seem to have neglected a good opportunity.

Ps. v., 3.—The latent reference to the morning sacrifice, which the original contains here has been happily brought out by rendering: "In the morning will I order (AV., direct) *my prayer* unto thee, and will keep watch" (AV., look up). The Hebrew word for "order" is the one especially used of the arranging of the wood and the victim on the altar. And the psalmist says that when he had done this he would keep watch, that is, for the answering fire from heaven to consume his sacrifice. In verse 4, "Evil shall not sojourn with thee" is a more correct and a much more significant declaration than "Evil shall not dwell with thee" (AV.). And the same is true of "Hold them guilty, O God" (verse 10), substituted for "Destroy thou them, O God." The Hebrew verbal root concerned carries in itself the idea both of sin and the punishment of sin. In the Qal form it means either to incur guilt or to suffer for it. In the Hiph'il, accordingly, it should be rendered by "hold guilty," "condemn," or, "give up to punishment as guilty." The LXX. have properly translated by *krinon autous*.

Ps. VII., 6, 7.—Grammatical considerations, as well as the context, required an essential modification of the thought at this point. In magnificent imagery, the poet represents Jehovah, who had descended to interpose in his behalf, as ascending, after the sentence had gone forth, from the earthly judgment-seat to his heavenly domain, in view of the assembled peoples (cf. Gen. XVII., 22; Ps. LXVIII., 18). Hence, he does not say: "Awake for me *to* the judgment *that* thou hast commanded" (AV.), but "Awake for me" (RV.). And then, with the response of faith, "thou hast commanded judgement. And let the congregation of the peoples compass thee about: And over them return thou on high" (AV., "for their sakes therefore return thou," etc.). Again, in verse 11, it is a decided improvement, from the point of view of the original text, to say that God is One who has "indignation every day," (RV.), rather than that "God is angry with *the wicked* every day" (AV.). The thought is not general. The connection shows that what is meant is that God, as a righteous judge, is always observing and always indignant at wrong-doing, though there may be delay in visiting punishment upon it. And in verse 13, an evident mistake has been properly corrected. The reference, undoubtedly, is to arrows used in sieges, which were often dipped in some inflammable substance. Cf. Eph. VI., 16. The AV. renders: "He ordaineth his arrows against the persecutors." It should be: "He maketh his arrows fiery *shafts*." The LXX., and others of the old versions, are in the same condemnation as our own (LXX., *tois kaïomenois*).

Ps. VIII., 5.—The new rendering here "For thou hast made him but little lower than God" (AV., the angels) will come near having

a startling effect on some readers. It is, however, not only justified by the Hebrew, but really required by the context, which undoubtedly has in view the account of man's creation given in Gen. I., 27.

Ps. IX., 7.—The Hebrew verb *yashabh* does not mean "to endure" here, or anywhere else in the Bible. The AV. has often missed one of its commonest significations "to sit as king," "to be enthroned." The Revisers have done well in this place, therefore, to change the almost tautological "But the Lord shall endure for ever" into "But the Lord sitteth *as king* for ever."

Ps. X., 3, 4.—Quite a new turn has been given to the thought in this difficult psalm, in a number of instances, and greatly to its advantage in clearness and force. The necessity for such changes had long been felt by scholars, and now, that they are made, they will, no doubt, commend themselves to all as at least suitable to their connection. It is not said, for example, of the wicked that he "blesseth the covetous *whom* the Lord abhorreth;" but, as the parallelism requires, he is put on a level with the covetous, and it is declared of him that he "renounceth, *yea*, contemneth the Lord." That is, the verb *barak* is used here, as in Job I., 11, and elsewhere, in the sense of "take leave of," "renounce," and not in its ordinary sense of "bless." And so in the following verse, which carries on the same thought, we read in the Revision, "The wicked in the pride of his countenance *saieth*, He will not require it. All his thoughts are, There is no God." The AV., far less happily, "The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts."

Ps. XI., 7.—The weight of probability is largely in favor of the Revised Translation, "The upright shall behold his face," in place of "His countenance doth behold the upright," although, grammatically speaking, the latter is quite as correct as the former. For the possibility and desirability of beholding the face of God is a common sentiment of the Psalter, as well as of the other Scriptures (Ps. XVII., 15; CXL. 13), while the representation of the face as seeing is foreign to them.

Ps. XVI., 2, 3.—None will be found to regret that the original text did not justify the tame and dubious expression "My goodness *extendeth* not to thee. *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight;" but calls rather for the logically lucid and scripturally correct statement, "I have no good beyond thee. As for the saints that are in the earth, They are the excellent," etc.¹

¹ In verse 4, there is a lexical difficulty with the word *mahar*. The idea of exchange may, it is true, be derived from it, and has a slight support in Jer. ii., 11. But a more correct rendering, as it seems to me, would be that of the margin ("give gifts for"), the reference, apparently, being to the gifts made by the betrothed on account of his bride. De Witt even renders, "Their griefs shall be many who wed with other gods." See *Pratse Songs of Israel*, New York, 1884, p. 18.

Ps. XVII., 5.—AV., “Hold up my goings in thy paths.” An Infinitive absolute is rendered as an Imperative, which is allowable in certain circumstances; but here it was obviously intended to take the tense, and be subordinated to the form, of the preceding and following verbs. Hence the RV., more properly, “My steps have held fast to thy paths.” And in verse 11, an Infinitive construct with *l'* has been restored to its right sense as expressing a purpose, “They have set their eyes to cast *us* down (AV. bowing down) to the earth.” Still again in verse 13 seq., there is a gain in literalness, as well as in force, in the rendering “confront him,” that is, the wicked, instead of the “disappoint him” of the AV. And while it would not be positively out of harmony with the teaching of the Scriptures to call the wicked the sword of Jehovah, or to speak of men, rhetorically, as his hand (AV.), still the context clearly demands the change: “Deliver my soul from the wicked by thy sword; From men by thy hand, O Lord.” It is not against God’s judgments that the psalmist is praying, but against man’s injustice and cruelty.

Ps. XVIII., 2.—As in several other passages, the AV. has mistranslated the word *maghen* here, which never means any thing else than shield, by “buckler” (*socherah*, Ps. XCI., 4), and the Revisers have corrected accordingly, as also at verse 30, and Ps. VII., 10 (AV., “defence”).¹

Ps. XIX., 3.—This verse explains in what sense it is understood that the heavens do not speak: “There is no speech nor language; their voice cannot be heard.” Nevertheless, there is intelligible communication. The AV., accordingly, says just the opposite of what it ought to say, “*There* is no speech nor language *where* their voice is not heard.” So in verse 5, valuable service has been rendered in indicating that the original is not responsible for the irrelevant thought that the sun “rejoiceth as a strong man to run a race,” but only for this, that it “rejoiceth as a strong man to run his course,” though it may seem to take him around the inhabited globe. Again, in verse 7, the AV. is brought into harmony with itself in Ps. XXIII., when it is made by the Revisers to say of the law of the Lord that it restores (not “converts”) the soul. And in verse 12, where there was danger of one’s theology becoming somewhat befogged on the great doctrine of sin, if he were to trust the common English version, the opening

¹ I am wholly unable to explain why the Revisers have substituted “brass,” in verse 34 of this psalm in place of “copper” or “bronze” for “steel,” or why they have retained the word in other places in the Old Testament. It seems not unlikely that men were already acquainted with steel, or something answering to it, (cf. Jer. xv., 12); but we have no knowledge that they employed brass. At Nahum ii., 3 (Revision) there is a recognition of steel, though the original word is not that which is used here.

of God's Word as it really is, has again given light (Ps. CXIX., 130). It should read, "Who can discern (AV., understand) *his* errors? Clear (AV., cleanse) thou me from hidden *faults*."

Ps. XXI., 6.—In XVI., 11, the psalmist, who seems to be David, speaks of "fullness of joy" in the divine "presence." Here, in a psalm, likewise ascribed to David, the expression recurs, in part, "Thou makest him glad with joy in thy presence." The AV., however, without reason, and with a clear loss to the rhythm, changes it to "Thou hast made him exceeding glad with thy countenance."

Ps. XXII., 29.—The unintelligible "And none can keep his soul alive" (AV.) is brought into harmony with its context by the new rendering, "Even he that cannot keep his soul alive" (RV.). That is, not only the rich and mighty, but also the poor and helpless are to submit themselves to Jehovah.¹

Ps. XXIII., 3.—It is gratifying that, in this delightful psalm, but a single change was found necessary. The Revisers would render, "He guideth me (AV., leadeth me) in the paths of righteousness for his name's sake." In the preceding verse a different Hebrew word was translated by "leadeth." While elsewhere the AV. itself translates this one by "guide." In the interest of exactness, therefore, and of Hebrew synonymy, the alteration was called for (see Ps. XXXI., 3; XLVIII., 14; LXXVIII., 26, 52).

Ps. XXIV., 6;² XXVII., 3.—The removal of obscurities in a version is scarcely less important than the correction of false renderings. Here the ambiguous "In this will I be confident," possibly understood as referring back to the declaration in verse 1, has given place to "Even then will I be confident," that is, obviously, though war should rise against me. Cf. the rendering of the same expression in the AV. at Lev. XXVI., 27 ("for all this").

Ps. XXIX., 9, 10:—A magnificent passage that has so often stirred us in the old version, will stir us yet more in the new. The former's vagueness, notwithstanding its antiquity, we shall part with without protest, in the presence of the latter's directness and perspicuity.

9 "The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare (AV., discovereth the forests);

¹ In verse 16, in the translation "They pierced my hands and my feet," the Revisers acknowledge that they have followed the Sept., Vulg. and Syr. (Am. Revisers add, "etc.") against the Hebrew text, and so contrary to their usual practice. It might appear like an evasion, as the text is theologically important, if another [pointing of the Hebrew did not give much the same meaning as the Versions. Still, it is unfortunate that, of the few readings adopted on the authority of the ancient versions, one of them should be of this character.

² Here, again, the Revisers have abandoned the Hebrew text to follow the LXX., Syriac and Vulgate Versions. We see no just ground for it, and should vote decidedly with the American Committee, who would substitute the margin "*even* Jacob" for the text. The harshness of the Hebrew construction is itself evidence of its originality.

- And in his temple every thing saith, Glory (AV., doth every one speak of his glory).
10. The Lord sat *as king* at the Flood (AV., sitteth upon the flood);
Yea, the Lord *sitteth* as king for ever."

Ps. XXX., 4.—As might have been expected, the sublime declaration of Jehovah to his servant Moses, found in Exod. III., 14, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," is made the subject of allusion by the biblical writers (cf. Ps. XCVII., 12). There is such an allusion here. The AV., however, betrays not the faintest indication of it in its "give thanks at the remembrance of his holiness." The Revisers come appreciably nearer to the sense in rendering "Give thanks to his holy name."¹ Verse 5.—Human suffering finds no alleviation like that which comes from the Scriptures; its promises, its encouragements to faith and hope. Consequently it is no unmeaning change, to read in place of "Weeping may endure for a night," the more comforting "Weeping may tarry [as a sojourner] for the night, But joy *cometh* in the morning."

Ps. XXXII., 8, 9.—If, for the sake of coming nearer to the actual truths of the Bible, we are willing to sacrifice some favorite passages from our familiar English Version, we shall not suffer it to alarm or deter us if we find that those truths, in their inspired original form, prove to be out of harmony with many a well-wrought sermon or many a popular hymn. Jehovah did not just say—difficult as it may be to work the new thought into the old song that says he did—"I will guide thee with mine eye" (AV.), but something equally tender and beautiful: "I will counsel thee with mine eye upon thee" (RV.). And the comparison of human intractability with that of the horse or the mule loses none of its suitableness or effectiveness by the decided change of form it undergoes in the hands of competent modern scholars. The psalmist does not assert of these animals that their mouth must be "held in with bit and bridle lest they come near unto thee" (AV.); but, in stricter harmony with his own context, "Whose trappings must be bit and bridle to hold them in, *Else* they will not come near unto thee" (RV.).

The foregoing corrections in the first thirty-two psalms, with many others left unnoticed by us, may seem to some minds somewhat trivial and unimportant; but they are far from being so. "The notion that slight errors, and defects and faults are immaterial," says Archdeacon Hare, "and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative,

¹ But the American Committee have brought out the idea precisely in translating: "Give thanks to his holy memorial name."

moral and political. No error should be deemed slight which affects the meaning of a single word in the Bible ; where so much weight is attached to every single word ; and where so many inferences and conclusions are drawn from the slightest ground. Not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and the learned, who can exercise some sort of judgement in what they read, but vast multitudes who understand whatever they read according to the letter."

THE VALUE OF THE OLD TESTAMENT FOR A CORRECT KNOWLEDGE OF THE NEW.

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[This article is the *fourth* in a series on "The Value of the Old Testament for the Work of the Pastor," of which the first appeared in Vol. IV., No. 3, the second in Vol. IV., No. 4, the third in Vol. IV., No. 6.]

We are to consider what is the value of the Old Testament for the pastor, because of the aid which may be derived from it for the correct apprehension of the teachings of the New Testament. This value of the Old Testament for a correct knowledge of the New, is twofold.

I. The first element of value is the fact that the doctrinal teachings of the New Testament, and the meaning of its facts, are only fully and accurately to be known in the light of the facts and truths presented in the Old Testament.

It has already been shown, in treating of the first kind of Old Testament homiletical material,—namely, the History of the Central Preparation for the Incarnation,—that Jesus and his doctrines are only to be rightly understood and correctly known, when he and they are studied in the light of the history of Israel, and this history itself is regarded as the result of a continued divine on-going in human life towards the coming Incarnation. What is now claimed is similar to this, and yet different from it. It is now maintained, not only that Jesus and his teachings are not to be understood if the Old Testament is left out of account, but that all the New Testament writings